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brews xi., 10, the word "foundations" is rendered by a singular noun **יסודתה** "its foundation," whereas the plural of **יסד** should be used.

In Revelation xiii., 2, **נְדוּפִים** stands for *blasphemia*, which is too mild a word, since it means "reproaches;" **נִאָצָה** is a better substitute. In Revelation xiii., 4 a better verb than **שָׁמַם** would be **תָּמָה**. The *Hithpā'el* of **שָׁמַם** does not occur in the Bible with **אַחֲרֵי** after it. In Revelation xxi., 11 **אֹר** is the wrong word for the Greek *φωστήρ*; it should be **מֵאֹר**. The text, taken as the basis, is the Elzevir of 1624; but several various and better readings are indicated in different parts. A critical text should have been adopted, such as Tischendorf's last, to which Delitzsch himself is favorable. But the Bible Society seems to stand in the way of such an innovation, however desirable at the present day.—*From Modern Review.*

#### Rules of Life.\*

כִּי זֶה הָאִישׁ שֶׁחָרָשׁ לְשׁוֹם עֲרֹזָקֶר  
 לְשֶׁבֶת בְּטַח כְּלִימִיּוֹ מִסַּעַר,  
 פֶּה בְּדַרְכֵי תֵלֶךְ אֶל תַּט אֶל עֶבֶר,  
 כִּי זֶה הֵיכַל כָּל־טוֹב, אֵף זֶה הַשַּׁעַר:  
 עַל הוֹן תִּשְׁיֶשׁ, רַק לֹא תַחַת עַל שֹׁכֵר,  
 אֶתָּה תַחֲכֶם, רַק לֹא תִבּוֹ אִישׁ בַּעַר,  
 בְּנָעַם תִּתְרָאֶה לְקִרְאָת כָּל־גֹּבֵר,  
 אֶת־הַיִּשְׁשׁ תִּהְדֹּר, תַּחֲוֹן הַנָּעַר:  
 אֶל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל־אִמֶּר,  
 אֶל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל־טַעַם,  
 אֶל נָא תַחְקֹר אֶת־הַנִּשְׁגָּב מִחֶמֶר:  
 אִם יֵשׁ עוֹלָתָה בָּךְ, אַחֲרֵי אֶל תִּכַּח,  
 אִם זֶר שִׁמְךָ נֶאֱזַן אֶל תַּט בּוֹעֵם,  
 שִׁיתָה תְּמִיד יִרְאֵת שְׂדֵי אֶל נִכַּח:

\* From **אֵלֶּה בְּנֵי הַנְּעִירִים**, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.